“Fire that is beginning to stand”

Biskanewin Ishkode

Iskowtew Kahmahch Opikik

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Biskanewin Ishkode (Course Two)

• Unit 1: The Cycle of Trauma and Addiction

• Unit 2: Ethnic Identity: Who Am I as a Native Person?

• Unit 3: Bimadzwin: The Good Life Path
The effects are cumulative and are seen in individual and group attitudes and behaviors in succeeding generations.

The transgenerational transmission of these traumas can occur even when the next generation is not told the trauma story, or knows it only in broad outline.
A “conspiracy of silence” surrounds events for which grieving and mourning have never taken place.

Cultural traumas are created when attempts are made to eradicate part or all of a culture or people.
Trauma may be induced by ongoing routine events or conditions.

Unaddressed traumas affect not only those directly traumatized, but their families and future generations.
Not releasing the trauma causes “freezing” trapping it in the nervous system.

Brain researchers tell us that neurons that fire together wire together.

The more intense the experience is, the tighter they wire together.
TRAUMATIC EFFECTS OF HARMING OTHERS, INTENTIONALLY OR UNINTENTIONALLY, CAN BE AS SEVERE AS OR MORE SEVERE THAN WHAT VICTIMS AND SURVIVORS EXPERIENCE.
Reenactment behaviors—those that turn unhealed trauma energy against the self (acting in) or out on others (acting out)—are signs of distress and unhealed trauma.

Paradoxically, reenactments represent attempts to resolve the effects of trauma.

Reenactment behaviors are a major public health issue and indicate that people and groups need psychosocial and spiritual help.
SURVIVOR VICTIM CYCLE

1. Traumatic event(s), acts of aggression
2. Physiological changes
3. Shock, injury, denial, anxiety, fear
4. Realization of loss — panic
5. Suppression of grief and fears — numbness, isolation
6. Anger, rage, spiritual questions, loss of meaning
7. Survivor guilt, shame, humiliation
8. (Learned) helplessness
9. Re-experiencing events, intrusive thoughts, avoiding reminders, hypervigilance
10. Fantasies of revenge, need for justice.
# Examples of Reenactment

<table>
<thead>
<tr>
<th>ACTING IN</th>
<th>ACTING OUT</th>
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<tbody>
<tr>
<td>(turning trauma energy in on oneself)</td>
<td>(Turning trauma energy out on others)</td>
</tr>
<tr>
<td>Substance abuse</td>
<td>Domestic abuse</td>
</tr>
<tr>
<td>Overeating or undereating</td>
<td>Child abuse</td>
</tr>
<tr>
<td>Self-mutilation</td>
<td>Gang activity</td>
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<tr>
<td>Depression</td>
<td>Criminal activity</td>
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<tr>
<td>Anxiety</td>
<td>High-risk behaviors</td>
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- [x] Criminal activity
- [x] High-risk behaviors
- [x] Aggressive behaviors
- [x] Repetitive conflicts
- [x] War
Letting go of trauma can be overwhelming... even like death.

We cannot mourn what we do not acknowledge.

HEALTHY GRIEVING AND MOURNING

Healthy mourning and grieving are key to traumatic healing.
Course 2: Unit One

UbD Course 2 Unit 1.pdf
Course 2: Unit Two

UbD Course 2 Unit 2.pdf
Course 2: Unit Three

UbD Course 2 Unit 3.pdf
WORLDVIEW AS THE MENTAL LAYER OF CULTURE

1 = Mental Layer

2 = Behavioral Layer

3 = Material Layer

Satoshi Ishii’s Model of Culture
THE THREE LAYERS

**MATERIAL LAYER**: The most overt, overt, and visible layer of culture represented by various artifacts (food, clothing, tools, dwellings) produced and controlled by the Behavioral Layer.

**BEHAVIORAL LAYER**: This layer is semi-overt composed of verbal and non-verbal behaviors as symbols (words, gestures, lifestyle) and reflects the mental layer.

**MENTAL LAYER**: Most internal, covert and invisible layer shown in beliefs, values, and attitudes.
The Mental Layer is a cultural worldview that answers ultimate questions about humanity and the universe—the tri-world of humans, nature, and the supernatural and their relationships:

- Who Are We?
- Where Have We Been Before Birth?
- Where Will We Go After Death?
- For What Do We Live?
- What Should We Do In The Secular World?
- How Should We Relate To Other Humans, Nature And The Spirits?
“Ecology and spirituality are fundamentally connected, because deep ecological awareness, ultimately, is spiritual awareness.”

-Fritjov Capra
WE ARE NATURE

Close-up of a small leaf  Blood vessels of a human heart  River network of the Amazon
When we recognize the virtues, the talent, the beauty of Mother Earth, something is born in us, some kind of connection—love is born. We want to be connected. That is the meaning of love, to be at one....You would do anything for the benefit of the Earth, and the Earth will do anything for your wellbeing.

Thich Nhat Hahn (Spiritual Ecology or Engaged Buddhism.)
ESSENTIAL QUESTION

Why is belief in the ritual or healing ceremony an essential part of healing?